consisting of a large steel grill and its usual few inmates, squatting against the walls, on display. The official day begins at about eight o'clock and continues without interruption until two or three o'clock, although it is often shortened during the hot summer months or the fasting of Ramadan. A number of officials may continue their work after a recess of one or two hours, but for most labor comes to a close in the early afternoon. During the time of business the courtyard is a scene of activity, filled with villagers and townspeople on various errands, policemen going to or from their duties, servants carrying tea or sherbet, and, of course, a scattering of loafers with no business at all.

To the left of the gateway and up a flight of mud-brick stairs may be found the office of the <u>mitmurgy</u>. It is a typical example of an official's establishment of the Arab Middle East, and may be visited and its ritual repeated again and again. The far wall is decorated with a large framed photograph of the ruler and a map of the area. Beneath it stands the <u>mitmurgy</u>'s littered desk, flanked with an old-fashioned French cradle-phone. Both side walls are lined with upholstered chairs placed arm to arm. In one corner stands a bookcase enclosing a few pamphlets and, ready for testimony, the Quran in its green-and-white cloth envelope. Before the door a servant officialdom, full of self importance and colorfully dressed in native garb. A name or card must be submitted to him, and he disappears

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which houses the office of the government veterinarian, behind which a fenced yard usually contains one or two animals, horses or mules, under treatment. Directly behind this, across the street from a corner of the sarai, is the "government" shorthaus (tea-room), a distinctive mud-brick building with a porch of tamped earth over which in summer is erected a wooden framework roofed with a thick canopy of oak leaves and branches. Beneath this arbor (in the style of a kapir, Kurdish for such a construction) are arranged a number of high wooden benches and tables, occupied for refreshment or ease during the day by those who have had business in the sarai, policemen off duty, a chieftain's bodyguards, or the usual loafers.

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To the other side of the sarai stands a squat, cement-block building, the "communications" office wherein the post-office, telegraph, and telephone switchboard are to be found. The postmaster, in 1951 a heavy-set Chaldaean (Nestori, a member of the Christian sect centering around Nawsh), has several assistants hired from among the town-people and one or more of them is on duty day and night. While the post and the telegraph can be handled with efficiency, the telephone equipment leaves much to be desired, and to place a call to such a place as Erbil or Baghdad often requires a good deal of shouting and cranking. It follows that the operators may times suffer considerable frustration, and, unlike other government

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installations in Rowanduz, the air of the communications office is heavy with tobacco smoke and its floor littered with cigarettes. Because of the importance of his task, the postmaster works in close touch with the <u>qaimmaqam</u>.

Some distance up the street leading to the left past the corral, next to the police detachment's quarters, is the Tobacco Monopoly, a large, barn-like structure, which, in addition to warehouse space, contains a few offices. One of the <u>qaimmaqam</u>'s most important subordinates is the director of this monopoly. As in other countries, tobacco in Iraq offers a lucrative source of government revenue, particularly the tax on cigarettes, and is one of the most important cash crops of the Rowanduz district. The government controls the distribution of seed and purchases all of the crop from the cultivators after the harvest, a control which eliminates the profiteering of middlemen and at the same time assures itself a respectable profit. The harvested leaf is transmitted to the cigarette factories in Baghdad. The leaf grown in the Rowanduz district is typically small and extremely friable, but the government has introduced certain better strains of late. Cultivators or their overlords may retain small quantities of the harvest for their own consumption, usually prepared as cigarettes by hand within the households.

Across from the Tobacco Monopoly and police detachment, occupying a detached slope of land overlooking the town, is a single-storey cement-block hospital and several outbuildings

outside shebbeens between Kwiskwas and the barracks. With the reputations of their daughters in mind, the townspeople of Rawanduz keep the enlisted personnel of the army at some distance, and, because the army has greater freedom in Kwiskwas, describe its population, perhaps a hundred in all, as being wholly made up of "prostitutes and procurers." There seems to be no truth in the accusation. In addition, they do not tolerate arrack-drinking by enlisted men in Rawanduz. The story is often told how several years ago a soldier managed to become intoxicated while in town and made loud and unseemly remarks in a shebbeen. He was thrown into the gutter, and, in the inquiry into his death, the townspeople asserted that, while drunk, he claimed "he was able to fly," and that they knew nothing of the matter beyond this.

There are, at times, government agents of other departments at work in the district, for example, those of the Directorate-General of Agriculture, but their connections are with Erbil or Baghdad, rather than with Rawanduz itself. Some of the most important of these are the engineers of the department charged with public works, for they utilize local labor in their constructions. In the summer of 1951 one such engineer was engaged in resurfacing the road between Rawanduz and Jindian, and some fifty men from Rawanduz and the district were employed in this work. There are any number of others, such as repairmen for the telephone and telegraph lines, who frequent the area.

There is no electricity in Rowandoz, although it is connected with telegraph and telephone wires, and lighting is by fuel, gasoline, kerosene, or oil. After nightfall the streets are completely dark, save for a few shops or chaikhanas open late and a rare door-lantern burning for visitors, and it is customary for those walking at night to be preceded by a servant with a lantern, or to carry a light themselves.

Water is derived from a spring above the town, that which turns the mill Asia Siarchi, and flows down through the streets in small channels and pipes, frequently bridged or covered with flagstones. British engineers laid pipes connecting a series of three iron pumps to better utilize this water, but the pumps have long ceased to flow and are jokingly attributed by the better educated, such as the teachers, to Harun al-Rashid, the Abbasid caliph to whom a great number of ruined bridges and fortresses are referred by the villagers. In shallow ditches the water follows several routes through the town, sometimes in the open and sometimes through pipes, those of the British and a few segments laid by the townspeople themselves. Most of the larger houses have an interior tank or basin, and pipes, closed during most of the day, lead in from the ditches to these. The Kurds of this area, unlike some of their contemporaries in the Middle East, have definite ideas on what constitutes "clean" water, that which is cold and clear, although they may have an appreciation of the relative purity. Rashid Agha of Jiaolan, whose father's